you ? He who speaks an untruth, dries up to his very root ;
so I will never speak an untruth." He then mounted his chariot silently and went away. I ask you about him;
"where is that person?"
cc 2. He said to him, " It is, my dear, in the inner body (the heart) that the person exists in whom these sixteen parts
grow.
(t 3. He thought, on whose going out do I go out and on whose staying do I stay ?
"4. He brought out *Prana,* and from *Prana* reverence
from which came out ether, air, light, water, earth, the senses, and the sensorium. He then brought out food, and from food came out strength, discipline, the mantra (the Vedas)
duty and the worlds, and in the worlds arose name (the concept) .
"5. An example of this,—As these rivers flowing and going towards the sea, are absorbed, and their name and form
cease when the sea is reached, and it is called the sea, so these sixteen parts of this percipient being, which are going
towards the Person, are absorbed and their name and

form
cease when the person is
reached and it is called " The
Person " ; he becomes partless
(i.e., indivisible) and immortal.
On this subject there is this
sloka.
"6. In whom the parts rest, as
spokes rest in the nave
of a chariot wheel, know that
person who should be known,
so that death may not grieve
you.
" 7. Pippalada said to them "
Thus far do I know that
Supreme Brahman. There is
nothing higher than that."
<c 8. They said, praising him, "
You are indeed our
father, who have made us cross
the river of ignorance, we
bow down to the great sages; we
bow down to the great sages."

CHAPTER XI. THE SVETASVATARA UPANISHAD.

In this Upanishad Rishi
Svetasvatara expounds to a
revered band of sages the
nirguna (transcendent) and
saguna
(immanent) character of the
Supreme Being. His creative